

Light

on

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PRICE TWOPENCE

MY AMERICAN YEAR

INTERESTING PSYCHIC EXPERIENCES AND INVESTIGATIONS IN THE U.S.A.

By MAY C. WALKER

AT the end of over a year's visit to U.S.A. (my fifth), nine months of its time spent in New York, while there is nothing of a sensational nature to report, there is every evidence of great interest and quiet, steady work in Psychical Research.

Beginning with Florida, where I entered this country, having disembarked at Nassau from my South American voyage in March, 1934, and crossed to Miami, I had several trumpet sittings with Mrs. Ethel Post and her group, and one private sitting. Mrs. Post is a very charming lady and seems to be developing many sensitives amongst her class, who are all devoted to her, but I was not able to come to any conclusion as to the nature of her phenomena. The conditions were, of course, her own. I got no direct personal evidence, and the only knowledge which might have been supernormal was the correct answer by her control that the watch I held out in my hand in the dark was of gold. It is to be regretted that Mrs. Post does not go to any of the accredited societies for an examination of her mediumship. I had the pleasure of meeting Dr. Macbeth and his wife, but, owing to an attack of gout, he was not able to give me a sitting.

From Miami, via Washington, just too late to see the famous Japanese cherry blossoms, to Oberlin, Ohio, I visited my old friend, the non-professional Medium, Mrs. A. L. Sinclair, at the home of her son and her daughter-in-law, for five weeks. Surely a perfect spot to spend the month of May, with its delicate blossoms, spring flowers, and all its youth on its College campus. Here psychics provided a richer field. We sat nearly every night, and I had some startling evidence for Survival, some stimulating reactions to word tests which proved to me that they could be used as a means for getting names more easily than by directly asking for them.

AN AMERICAN LOURDES

The summer in New York which, hot as it certainly was, proved to be not unbearable, and seemed even cool after the Argentine and Brazil, and a late holiday to Newfoundland, Labrador and Canada, where I saw something of the work of the famous Dr. Locke, at Williamsburg—truly a veritable Lourdes, with its thousand of cripples lining the village street—brought me eventually to Boston.

An event of outstanding importance and loss to Psychical Research had been the death, in August, 1934, of Dr. Walter Franklin Prince. In bad health

for several years, and weakened by several operations, nevertheless his passing was not expected, and only two weeks before it he had written inviting me to spend a few days with him at his country house at Hingham. I had just written to fix the date I would arrive in Boston when, on the following day, came the news of his death. Dr. Prince and I had not always seen eye to eye in our subject. He did not approve of my conversion to the Margery mediumship, nor did I like his methods with Rudi Schneider at Braunau, where we were together in 1927, and his subsequent attack on him, but in the winter and spring of 1934 our correspondence was resumed. He sympathised with my efforts to unravel the thumb-print tangle, and it was with real sorrow I was prevented by his death from seeing him again. He was only waiting until Dr. Crandon should answer, as he hoped he would, my letter and offer to the A.S.P.R., in LIGHT, before sending his own acceptance of the proposal. Dr. Prince has been represented in some of his obituary notices as being a bitter personal opponent of Margery, but, while I regret some of the personal attacks on the mediumship, he had plenty to contend with in that respect himself. I have learned only recently that in his last years he was annoyed by that most pestilential coward, the anonymous letter-writer, and in view of some of the recent events in the Margery case, where unsupported accusations and innuendoes have been flung about and proved absolutely without foundation by the researches of Dr. Cummings, it is to be regretted that Dr. Prince did not live to see the end of his labours and valiant fight for truth.

THE BOSTON S.P.R.

The Boston Society is carrying on under the auspices of its able secretary, Mrs. Allison, Dr. Worcester, Professor Rhine, Professor Gardner Murphy, and others. Certainly some of the most important work to-day in Psychical Research is being carried out by its Research Officer, Dr. Rhine, and his assistants at Duke's University. An interesting meeting was held in February, 1935, at the rooms of a Boston S.P.R. member, Mr. Collins, editor of *The American Review*, in New York, to which I was invited, and where Mr. Stewart, one of Dr. Rhine's assistants, gave an account of their work. Professor Jastrow, a long-time opponent of psychics, took upon himself to criticise the experiments, which he said were unscientific and of mathematical value only; but seeing that Professor

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from the pulpit of the Universalist Church; also Mr. A. Ford, who takes the service every Sunday evening. My only disagreeable experience was in the investigation of the so-called healing Medium, Gilbert, who was recently exposed and arrested.

Two trumpet sittings provided some curious results; two correct names, which were not, I think, pure chance, and a prediction that I would not go to South Africa, since fulfilled, as I cancelled my passage four days only before sailing in January, for reasons that did not exist at the time of the sitting. A materialisation seance in which I took part, with Mrs. Woolley and her daughter, Mrs. Jacob, and her niece and another lady, convinced me the man was a fraud. He walked out of his cabinet, which had access to an open door, dressed up as about fifteen figures, supposed to be spirits, all with a particularly heavy tread. The healing demonstration was even worse. There a figure, claiming to be the spirit of a doctor, which I regret to say had my own name, and which was none other than Gilbert himself, clad in a phosphorescent robe, examined with his own hands the nude figure of a patient lying covered by a sheet on the table, usually told patients they were in danger unless they had more treatments—which incidentally cost ten dollars a visit. The credibility of these patients had no limit. I had some conversation with the patient I saw examined, who assured me that though the hands that examined her felt just like human hands, she could feel the needles inside stitching her torn tissues.

MAGISTRATE AT A SEANCE

The sequence to all this was the arrest of Gilbert and his two confederates, and an attempted seance at his rooms, attended by Magistrate Goldstein, when, needless to say, Dr. Walker failed to appear. As, however, the Magistrate was accompanied by Mr. Dunninger, self-styled psychic researcher, but really only a magician, Mrs. Hereward Carrington wrote to the Magistrate to point out that even if Gilbert were partly genuine he could not be expected to get phenomena in such an atmosphere. In the end, however, the sittings were abandoned, and Gilbert made a complete confession. He comes up for trial later on a charge of practising medicine without a licence.

I understand he suspected me of having reported him to the Medical Society, so I should like to take this opportunity of declaring that I had nothing to do with his arrest. It is not my job to get Mediums into trouble. I am not a detective or a police officer, and beyond writing a negative report to Dr. Worcester, of Boston, who was anxious over a friend of his being deceived, and to Dr. Nandor Fodor, as part of my duty as Foreign Liaison Officer of the International Institute, I had no connection with his downfall, which came about through the visits as patients of two women police officers to his rooms. I am glad, however, that his career is at an end, for it can only reflect on psychic research and other Mediums when such activities go unchecked.

As I write comes the sad news from Mrs. Glen Hamilton of the passing of her husband, Dr. Glen Hamilton's death is an irreparable loss to psychic research. Can it be doubted that this is another victim to the study of physical phenomena, which is, I feel sure, a constant drain on the human organism, as it was in the case of the late Baron Von Schrenck Notzing, Professor Gruber, and others. I shall always be glad I made the journey to Winnipeg in April, 1933, and had the privilege of seeing something of Dr. Glen Hamilton's work, and the good fortune to be present during a successful photograph of a materialization. I still hope to sit with one or two professional and non-professional Mediums whose names I have been given before I sail for England on the new French liner, Normandie, on June 7th.

So ends my American year. All things taken into consideration, not an unprofitable one.

REMARKABLE TRANCE MEDIUM

At Christmas, during a short visit to Mrs. A. L. Sinclair, then residing in Cleveland, I had further opportunities of testing her remarkable trance mediumship, on Christmas and New Year's Eve, getting into touch with no fewer than six of my relatives, besides many other friends, each giving characteristic evidence of their personality. I also had a dramatic interview with the self-confessed murderer of the Lindbergh baby, who had purported to confess clairaudiently to Mrs. Sinclair seventeen months previously, and which, though the evidence could not be used in Court, resulted in her receiving a call from the Department of Justice. I have made several attempts, so far all futile, to have this confession and interview published in some American or English newspaper of good standing; and though our relief at not having to expose ourselves to undesirable publicity is considerable, I fear a possibly innocent man may go to the chair.

Arrangements are being made for Mrs. Sinclair to visit Boston, through the kindness of Dr. Worcester, and possibly also New York, and I hope other sitters may have the privilege, hitherto known only to a few. It is no light matter to start a professional psychic career at the age of nearly seventy, and only circumstances force Mrs. Sinclair to adopt this means of adding to her income. Having spent Easter with her in New Hampshire, we go to Boston for a week, attending a meeting of the Boston Society on April 26th, at which Professor Gardner Murphy is to lecture on telepathy.

I had several interesting sittings with the Medium Miss Lillian Barit last year, a somewhat unsatisfactory one with the ball-reading Medium, Mrs. Horne, and, though I failed to obtain a private sitting with Mrs. Larsen, trumpet medium of St. Louis, on her recent visit to New York, I had the pleasure of hearing her

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MOST WONDERFUL YEAR OF MY LIFE

By W. A. NAPIER

I AM going to tell you about the most wonderful year in my life, in relation to psychic evidence.

I knew nothing about Spiritualism and had not experienced any sort of contact with the other side of life until my marriage in London four years ago, when my wife and myself received communications from my father through a Medium who did not know us. The evidence, at this first sitting, was irrefutable.

On returning to Rhodesia and subsequently to Kenya, my wife and myself kept in touch with different Mediums, who were helpful to us in various ways.

One of them, Mrs. H—, in Bulawayo, told my wife she could see a picture of my father, and that it was intended as a gift for her. At that time we had no picture of him at all, apart from a snapshot, and naturally were very puzzled and did not know how we were going to come by it.

Please note that this is the real beginning of our experiences, and therefore the beginning of the story I am going to relate.

Three years later, my wife and baby came to London alone. That was in January of last year. Hearing a great deal about Mr. Frank Leah, she sought a sitting anonymously with him at the Grotrian Hall.

Two days before the sitting, she asked a lady friend of hers to get into touch with Mr. Leah, and when this lady telephoned, Mr. Leah said he was far too busy to see anybody. She persisted, and Mr. Leah, obviously seeing the need for it, agreed to give her a few minutes in his studio in York Street, London. It is very obvious that forces in connection with my family were at work, because when this friend went to Mr. Leah, the housekeeper showed her in, but instead of greeting her in a conventional way, Mr. Leah looked straight in her face and said: "Oh! so you have brought the Old Cock with you!"

R.C. FRIEND STARTLED

This friend is a good Roman Catholic, and at that time knew nothing about psychic matters or my father, and, consequently, was startled by this sudden demonstration of Mr. Leah's powers and the intimate description of my father. Further, Mr. Leah said he saw someone else with her with whom she was intimately connected and who had passed over in such tragic circumstances that her life had been all but wrecked—in fact, Mr. Leah saw him take his life. This friend readily admitted all this, but she was so startled that she asked to be excused, and returned to my wife in a very agitated state.

Two days after this episode my wife, still unknown to him, went to have a sitting in Mr. Leah's studio at the Grotrian Hall.

Mr. Leah hurriedly shook hands with my wife and went straight into his studio, and within a matter of seconds called out that his nose was bleeding copiously, and asked for some handkerchiefs, as his were saturated. This copious bleeding lasted for sixteen minutes. Mr. Leah said that he has never experienced such a condition except when he has been in the ring—scrapping.

When the bleeding stopped, Mr. Leah called for my wife, who said she was sorry that such an unpleasant thing had occurred at that moment. "Sorry!" retorted Mr. Leah, "you should be jolly glad of it, for this was the condition of your father-in-law. He passed over with, amongst other things, blood pressure, and for your information and enlightenment," he said caustically, "this is the same man who came with the woman you sent to me two days ago."

They sat down and a portrait of my father, Colonel William Napier, C.M.G., was produced in six minutes. Furthermore, he gave my wife a great deal of evidence about my father, herself and myself when

I was on a very lonely farm in Kenya, and the conditions under which I was living.

The first great point I want to emphasise is that this portrait of my father, who had then passed on fifteen years, fulfilled the prophecy made three years previously in Bulawayo.

Amongst other evidence given to my wife at the time was that I had succeeded to the same physical condition as my father—that is, blood pressure and its concomitant brainstorms. My father was so gravely concerned about my condition then, that when my wife called a couple of days later, Mr. Leah again took on the condition of blood pressure and brainstorms, and there and then produced a rapid drawing of myself, three-quarter length, which again astonished my wife; and this, mind you, without sitting for it.

Then said Mr. Leah: "I don't like this man a bit—I am speaking physically, of course, because he was quite a good fellow. But besides suffering from this dreadful disability, he had the deuce of a temper—so has your husband, for the same reason, and whom I like equally well. Moryah!" which, I have since learned, is Irish for "I don't think!"

"Now," said Mr. Leah, "you see the point of all this? This man is desperately anxious about your husband's condition, and every bit of evidence you receive in this way must be sent at once to help him. God knows he needs it."

This was perfectly true, and thanks to all the help I have received I am now perfectly fit in every possible way.

Subsequently, my wife called upon Mr. Leah as a matter of courtesy, and over a cup of tea he told her that I was building a new house, and at once drew a plan of it. This plan was corroborated, detail by detail, from a plan I then had in my possession in Kenya.

TELEPATHY RULED OUT

I must interject here that if anybody wants to argue telepathy I must rule telepathy out altogether, because my wife knew nothing whatever about the sort of house I was building, and certainly had not seen the plan; and the purpose of the plan and the drawing of myself produced by Mr. Leah was obviously to prove how intimately he was in touch with my father and myself, whom he had not then seen in the flesh.

The great point about all this evidence is not only the value of the portrait of my father, who passed over fifteen years ago, which in itself must prove Survival, or of the rapid portrait of myself, neither of whom Mr. Leah could possibly have seen in the flesh, but the immense power of healing and spiritual upliftment.

The first thing Mr. Leah did was to put us in touch with those splendid spirit-healers, Dr. Price and Dr. Paul Du Bois, who work through that noble woman, Mrs. Bird, at the Grotrian Hall, and at the same time insisted that I should see him every day. In addition, and on his original instruction, we have regularly attended Mrs. Bird's healing circle.

In the case of my wife, who has suffered from asthma for the last thirteen years, we had sought all possible medical aid on this side, but to no effect, and now she has almost been cured through the spirit agencies I have named.

Speaking for myself, when I arrived from Kenya I was, as I have said, in a critical condition, mentally and physically. So fit am I now that I am perfectly willing to submit myself for examination anywhere, and I challenge anyone of the medical profession to tell what was wrong with me before I was cured—provided, of course, they have not heard Mr. Leah lecture or know our story.

(From an address delivered to the Spiritualist Community at the Grotrian Hall, London, on May 1st).

THE GUIDANCE OF THE GUIDES?

Review by H. F. PREVOST BATTERSBY

ONE must, perforce, distrust anonymity in psychic adventures. So long as an interest in such matters continues to be regarded as an indication of doubtful sanity, it is easy to appreciate the excuse offered by the writer of this volume* that such a badge would have seriously impeded his usefulness in public affairs.

"Had it been suspected for a moment," he says, "that I was claiming spirit influence and guidance in the various duties that have fallen to my lot, I should have been derided and regarded—to put it mildly—as a dangerous lunatic, and a person who should under no circumstances be entrusted with any responsible work whatever."

That, most of us can corroborate from our own experience; the concern of friends for our sanity often adding to the humour of existence.

But, one gathers, the author's public life is now at an end; it has been uniformly successful; and one fails to see why credit should be withheld from those to whom its success was due.

A RESTRICTION TO BE REGRETTED

This restriction is the more to be regretted, as the author's psychic interests are concerned with higher spiritual development—"that particular aspect of Spiritualism which is in itself the purest form of religion and which relies for inspiring conviction, not on physical manifestations, but on its own most perfect ethical and spiritual teachings."

His interest in Spiritualism dated back some fifty years, but not till twenty years later was a door opened to its diffusion. Shortly after, he suddenly developed the power of automatic writing, to which for some time he gave himself up.

However, he soon found that the power was controlling him and not he the power; so that he had to write whenever it suited the fancy of the controlling spirits, and, with rare exceptions, the communications were of no value.

Abandoning its pursuit, he devoted himself for the next six or seven years to the study of occultism, metaphysics, philosophy, and the histories and teachings of the religions of the world.

With a mind thus equipped, he commenced in 1909 a series of sittings with Miss S. W. McCreadie, which lasted without a break till her passing over in 1927; the communications being confirmed by their repetition by the same Guides through another Medium.

Thenceforward he received his direction chiefly through mental impression, and pledged himself to proclaim that direction to the world if the Guides, on their side, convinced him of their directing influence.

This book is the result, but from its exclusions it can offer us nothing but the author's obviously sincere belief.

He is aware of the deficiency, for though, as planned, the book was to "furnish incontrovertible proof of the truth and accuracy of the practical nature of spirit guidance," the need for anonymity precluded any indication of the actual work in which he was engaged.

We are thus left, as far as the direct purpose of the book is concerned, exactly where we were; and must content ourselves with its incidental and negative intimations.

As to the strain which even this mode of communication involved, the author writes: "What has to be faced is an absolute upheaval in one's whole life and outlook on life . . . One is fenced round, surrounded and to a great extent isolated," with the object of fencing off spirit forces which might be working in touch with conflicting groups on the spirit side, and because "the world is surrounded by swarms of

undesirable spirits seeking opportunities to communicate with the earth plane, who will seize on any unprotected Medium for their purpose."

The author found the strain on his nervous system was almost unbearable at times, upsetting his whole physical organism, though he writes of that in no spirit of complaint.

What is helpful in his recital relates to the measure of reliance which should be placed on spirit communications. "The spirits themselves are not infallible, neither do they claim to be. They have their limitations just as we have."

As appears later, those limitations are even more pronounced than ours; the very fact that they can often foresee the conclusion upsets their estimates of the means.

"With every wish and desire to help you," said one of the Controls, "we probably do not see even as far as you do, nor can we correctly transmit to you that which we wish to. It behoves you, therefore, to accept nothing from us which does not commend itself to you, viewed in the light of your mundane judgment," and the author adds "that the Spirits were far more to be relied upon before the war, which resulted in conditions very inimical to their work."

Thus we find them asserting that, though they had known all about the war for years, it was one of the things they were not allowed to speak of beforehand; but when they did speak, they had better have been silent.

ERRONEOUS WAR PREDICTIONS

This, on 5th August, 1914. "The duration of the war would be short, but it would be very severe. Her opinion was that it would be over in two or three months."

30th September, 1914. "Signs of the ultimate victory of the Allies will manifest themselves, and by the end of October the absolute defeat of the Germans will be an assured fact."

3rd December, 1914. "The end of the war was very much nearer than people believed, although it had lasted a month longer than they had anticipated. The end would be brought about by a revolution in Germany."

27th June, 1915. "We were gradually drawing nearer to the point when the war would be brought to an end by revolution in Germany."

2nd June, 1916. "Everything pointed to the fact that the war was rapidly drawing to a close."

24th June, 1917. "The war would end suddenly and in the way already foretold. Both Germany and Austria were tottering."

And so on to the end. It was surprising that repeated failure carried no warning to the prognosticators, and their misjudgment in psychic results was more surprising than in material.

"The war would have a wonderful purifying effect, and would lead to the enlightenment of mankind and to the drawing together of the peoples on the earth plane in common knowledge and belief in the fatherhood of God and the brotherhood of man . . . Those who had worked against the peace of the world and the harmony of mankind would be to all intents and purposes exterminated."

Against these prolonged failures it is only fair to set that marvellous series which not only accurately described the course of the Bolshevik invasion of Poland, but, against all probability, its disastrous termination.

None the less, if this volume offers us nothing evidential as to spirit guidance, it does tender admirable advice as to our reception of it. "Try the spirits!" is still a needful warning; and yet, in this case, trial had been made for many years, and if ever there could be reason for trust it was here.

*SPIRIT GUIDANCE, by "A Student of Psychics," London. Figurehead. 1935. 5/-.

SPIRITUAL HEALING

By A HEALER

ALL healing is done along one of three possible lines:

By being harmonised inwardly with the Universal Spiritual Life.

By being harmonised outwardly with one's environment.

By a combination of these two methods.

It is the first method we purpose using in our Healing Service. It need not interfere with anything you are otherwise doing to regain health, although when one has the faith to rely on it alone and give up all external helps, the healing is usually hastened. But do not trouble about this point. All things will work together for your good.

Begin by silently but steadily denying that present inharmonious conditions have any real power or substance in themselves, except as lingering shadows of past wrong-thinking and acting. Let the weak say: "I am strong," and understand what he says.

Hold on unswervingly to the Truth till all bondages are broken, and you are free in body, mind and soul.

Freedom of the body is physical health.

Freedom of the mind is sound judgment and discrimination of the Real from the Unreal.

Freedom of the soul is to Love.

The chief principle of Spiritual Healing is: GOD IS THE ONE LIFE, AND HE IS GOOD.

If you can accept that as an axiom you can accept all that follows.

God is Spirit, Infinite, Eternal, Unchangeable in His Being—Wisdom, Love, Power, Justice, Holiness, Goodness and Truth.

The truth about ourselves is:

We are the offspring of God, made in His Image and Likeness. In Him we ever live, move and have our true being, and but for our wrong thoughts about ourselves and Him, He would live, move, and manifest His Being in us. His life is our health.

A service for Spiritual Healing, by joining in hymn, prayer, listening to the spoken word or "entering the silence," is for the purpose of stilling the mind. So long as the mind is distressed by fears, doubts and anxieties, or agitated by opinions, true or false, one can no more be "made whole" than can the sun's image in the troubled waters of a lake. Only when the waters become still can the sun "glass itself in perfect beauty" in them. Spiritual Healing is instantaneous in the inner consciousness. Its outward showing may be swift or slow. In the same hour or day, if the ailment be of psychic origin. Slower, but no less sure, if we suffer from broken natural laws or wrong thinking. The inner health which is now ours speedily enlightens us as to our errors and gives us power to correct them. There is a place, too, for our band of trained assistants. Many, after the Healing Service of spoken word and laying on of hands, find that the fetters remain and their physical health problems are still unsolved. Our helpers are at your service; make use of them freely; all who are helped become helpers.

Has faith a place in Spiritual Healing? Assuredly; it has the second place. When Spiritual Healing has been sought and accepted—it is for all, saint and sinner—you have to hold on to it by faith. Faith is "the substance of things hoped for, the evidence of things not seen"—outwardly, as yet. Now is the time for constructive thinking and doing the part which no one can do but yourself, joyously.

Is more than one Spiritual Healing necessary? No. Once is enough. Your joy now is to

Give and receive.
Go forth and bless
The world that needs
The hand and heart.

VICAR AND SPIRITUALISM

"THERE is something to be learnt from Spiritualism," says the Vicar of Burtonwood (Warrington), the Rev. A. M. Mitchell, in his April Parish Magazine.

"All Spiritualists are not bad, and, as we know, all Christians are not good. There is a Spiritualism which is from underneath, not from above, which sends weak and over credulous men and women to those who are of their father, the Devil, and the emissaries of Satan. But there is a Spiritualism which is of Christ, the practical manifestation of that much neglected article of the Christian Faith—the Communion of Saints.

"To stand aloof from all forms of Spiritualism is unwisdom on the Church's part; the hour has come when the teachings of sane and devout Spiritualists must be examined, proved and tested. Materialism is 'much too much' with us, and the doctrine of Communion, of fellowship, of oneness of life with the discarnate, as well as with angels and other spiritual beings, is very far from being the living bright reality, the help and comfort, support and stay, it ought to be as we make our 'upward climb' and tread the heavenward way."

THE IDEA OF TIME

SPEAKING on Evolution at the meeting of the Bradford Psychic Research Society last Friday evening, Mrs. Julia May Shaw said she had asked Sir Oliver Lodge for his opinion on the sentence in one of Victor Hugo's books which runs: "From a tadpole to an archangel."

In his reply, Sir Oliver wrote: "The sentence you quote from Victor Hugo summarises the process of evolution. But you see time is of the essence of the process, and without a long time the development cannot occur. People who are trying to do away with the idea of time are practically denying evolution, which I hold to be a great reality."

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POWER OF EMOTION

Mrs. ST. CLAIR STOBART ON THE KING'S JUBILEE CELEBRATION

TAKING as her subject the Silver Jubilee of King George and the manner of its popular celebration, Mrs. St. Clair Stobart spoke at the Community Service at Grottrian Hall, London, on Sunday evening, on the power of emotion, and replied to a speaker who had, two Sundays previously, from the same platform, protested against the display of "fluttering flags and paper festoons" as emblems of war and the dominance of force.

In a book called *The Science of Power*, she said, Mr. Benjamin Kidd affirmed that the great secret of the coming age rested not on Reason but on Emotion, which was the mainspring not only of War but of Religion.

Have we not grasped the fact, she asked, that the flags and festoons displayed in connection with the King's Jubilee were regarded as symbols of loyalty and love for our country, and for the Ideals for which our country stands—Ideals which are represented in the persons of our beloved and respected King and Queen?

"Let us not be afraid or scornful," she said, "of those fluttering flags. They are the expression of emotions that are safer and saner than those expressed by sword and sabre. The Ideals represented are not war and militarism, aggression, pride and dominance, or any other dangerous sentiment; those Ideals are of a clean home-life, peace, and, above all, freedom of thought, word and action. Our King and Queen represent in their well-ordered home life, their genuine sympathetic outlook towards liberty and freedom, Ideals which are worthy of our loyalty and for which we should most of us be prepared, however reluctantly, to fight.

"A vast amount of emotion has been displayed; but if it is true that emotion is the governing factor in the civilisation of the world, it is the grossest folly to deride and belittle that emotion. The wiser policy is to recognise it as an all-powerful weapon for the moulding of the future.

"As a Spiritualist," she continued, "and as one interested in the cause not of War but of Religion, I reflect with awe upon the thought: if only Religion could recapture the hearts of men and inspire them to make Religion a live and dynamic force, we might have the millenium within a few generations.

"Some Spiritualists," she added, "believe that this miracle could be brought about by Spiritualism; but I fear that Spiritualism alone will never effect the miracle. Spiritualism lacks the incentive which all religions have provided—it lacks the appeal to the emotions. Spiritualism could never, by itself, unattached to Religion, revolutionise the world; though Spiritualism is a necessary first step towards such a revolution, as it provides the essential first premise of all religion: proof of the existence of spirit and a spirit-world. In conjunction with religion—whether it be Christian, Buddhist, Mohammedan, or Hindu—Spiritualism could, through the modern light it can throw on the dark places of the old religions, be an essential first-aid in the holy work of recapturing the heart of the world and making religion once more a living fact in the lives of men.

"So I say to my fellow-Spiritualists: make sure of your fact of Survival, which can only be provided by Spiritualism, and then go back to your Churches and help them to regain the lost secret of capturing for the cause—not of war and militarism, but of religion—the emotions which alone can provide the enthusiasm and make way for the sacrifices which hallow every great Ideal.

"The Churches are beginning to realise that without Spiritualism they cannot provide proof of the religion they preach; and some of us Spiritualists have realised

(Continued at foot of next column).

SURVIVAL OF ANIMALS

THE DUCHESS OF HAMILTON contributed to the *Glasgow News* (May 9th), an article entitled: "Animals in the Unseen World." If life continues for the human being, she says, it must also continue for the animals.

"One must remember," she writes, "that man himself is an animal, and it is strange that any doubt should have arisen at any time concerning the other animals having souls even as he himself has one. The doubt as to whether animals have souls appears to have twofold reason. First, a man's consummate conceit. He does not like to think of animals except as things to be exploited for his desires and wishes. Secondly, because he cannot get away from the material idea of limitations—omnipotence is beyond his ken, and he has always the fear that heaven may be too overcrowded for himself.

"For those who have not the certitude of belief—that belief which is spiritual knowledge—there are countless authentic proofs, coming from men and women of undisputed reputation, of their experiences of getting into contact with their animal friends after the death of these animals.

"Indeed, there is no single proof of the survival of man that does not equally apply to the other animals. This is an appalling thought for some people who have not treated animals with that consideration which should be shown to God's creatures, and in some cases this fear of consequences is a factor that deters people from admitting the survival of animals. . . . There is no cruelty perpetrated on any one of God's children, whether it be to a human being or to those we call animals, that will not have to be paid for.

"Many of the Apocryphal Gospels," the Duchess continues, "have revelations of Christ's teaching about the animals. They may or may not be correct. But there can be no doubt that Christ gave a stronger example with regard to the animals than any other teacher that has appeared on earth. He, who was the Incarnation of Love, chose to be born in a stable among the creatures. If we hold actions as of more importance than words, could anything be stronger?

"Love is the motive force of the world. Who knows whether even the human being who never loves anyone or anything (supposing such a one exists) will survive? For we know that eternal life is the gift of God, and as God is love we must love in order to win His gift. . .

"An objection that may arise in some people's minds is whether the survival of human souls will mean that all fleas, lice, or mosquitoes also have souls? It is unlikely, since the parasite tendency destroys that individualised personality which survives. Parasitism, the desire to take, is the opposite of love, the desire to give.

"I do not personally consider," says the Duchess, "that survival is restricted to those animals possessed and developed by human beings. Man's sin in regard to the animals is heavy. For the most part he has aroused in them hate, not love. For instance, the psychic atmosphere in or around most slaughter houses is very terrible, and the same applies to a vivisection laboratory.

"Those comparatively few humans who have given love and friendship to an animal (and in consequence have received it tenfold) have undoubtedly helped the evolution of the animal soul."

(Continued from previous column).

that without religion (and, in the West, religion is enshrined in the Gospels), you cannot reach the emotions of the people, and without emotion there is no reaching the heart, there is no contact with enthusiasm."

During the service, the prayers used at the St. Paul's thanksgiving were read, and "God Save the King" was sung.

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

"TO PRESERVE PEACE"

Sir,—I am fully aware of the impracticability of the German mind under duress, but my point is that so long as Germany is shut out from colonisation, we have no data for seeing how that mind would react to fair treatment. It would be internationally easy to arrange for disarmament prior to retrocession. I do not base my suggestion on the question whether Germany would, in the reversed position, return the colonies on grounds of pure justice, but on the fact that while Tanganyika was German there was no friction with Britain on that score.

The cause of the last war was Germany's attempt at "Weltmacht oder Niedergang." There is reason to think that the latter alternative (Niedergang) has weighed so heavily on the German people that they have modified that idea. While we hold on to the gains of the last war, it is useless to preach peace. A much-travelled mining engineer who knows East and West Africa, tells me that many chiefs prefer German to British domination, though they would be glad to have neither.

STANLEY DE BRATH.

SIR ARTHUR CONAN DOYLE

Sir,—I am grateful to the Rev. C. L. Tweedale for his reply to my letter in LIGHT of May 2nd, but if he will read that letter again he should realise that it fails to meet my point. One cannot imagine that a powerful personality of world-wide reputation, who did not spare himself in spreading what he believed were the truths of Spiritualism, should now be content with manifestations at a Yorkshire Vicarage, details of which are only available to the general public at a cost of 11/-! The man-in-the-street, I fear, has come to the conclusion that, for all practical purposes, Sir Arthur Conan Doyle's work for Spiritualism and its central tenet of Survival ceased with his death.

M.D.

TRAINING OF MEDIUMS

Sir,—In a recent issue of LIGHT, "M.D." suggests that it is time we had a message from Sir Arthur Conan Doyle. This prompts me to recount the following incident. A few months ago I read a sort of semi-attack on Spiritualism (I forget the title of the book), in which the author states that Sir Arthur, before passing over, expressed his strong disapproval of any attempt being made to educate Mediums. As this statement seemed to me to be one that so erudite a person as Sir Arthur Conan Doyle would hardly be likely to make, I decided to endeavour to get into touch with Sir Arthur and, by means of mental questions and automatically-written replies, ascertain the truth for myself. So, there and then, I concentrated my mind on Sir Arthur in the hope of getting *en rapport* with him. Almost immediately my arm commenced to twist in a most erratic manner, while my hand, with a vice-like grip, was forced into writing position.

Having received a written assurance that Sir Arthur was present (though, not being clairvoyant, I was unable to prove this), I explained mentally that quite recently I had written a lengthy article for a well-known Spiritualist weekly, indicating how sufficient money could be raised annually to establish and maintain a university for the educating of Mediums. I added that, as the crying need of the Spiritualist movement appears to be a greater supply of cultured Mediums, I could not understand why he, as alleged, objects to money being expended to enhance the knowledge and literacy of our platform speakers. In reply to these cogitations

of mine, an automatic message, somewhat as follows, was vouchsafed: "We do not deem it desirable to establish colleges for the training of Mediums, as steps are being taken on this side to produce various appliances which, at no very distant date, will enable discarnate spirits to communicate with mortals direct, and so make the employment of Mediums unnecessary!"

I am afraid that I was too nonplussed to ask further questions, and so the communication abruptly terminated. I am not a Medium from the professional standpoint—merely an ordinary man of business—and my justification for assuming that Sir Arthur would condescend to respond to my mental appeal is that on two occasions during his earth life he went out of his way to perform very gracious acts of service that were of inestimable value to me and others on whose behalf I invoked his aid.

1048 Stratford Road,

Hall Green, Birmingham.

THOMAS LARGE.

"WHAT FRIGHTENED PAN?"

Sir,—Do please allow me to thank Mr. Jas. H. Burn-Murdoch for his amusing explanation in LIGHT of May 9th of "What Frightened Pan." A good laugh did me a world of good.

Does Mr. Murdoch really believe that four nearly invisible mosquitoes frightened his dog nearly out of its wits? Truly, the credulity of the obstinately incredulous is a wonderful thing!

What a pity Mr. Murdoch was not able to capture these terrible insects. I should have liked to try their terrifying effect on my dog, for never yet have I noticed any perturbation on his part except at the gyrations of my swatter as it flew round after its quarry. We could have started a new sport: "Baiting the dog with mosquitoes." I wonder how the betting would go?

E. M. BREMNER.

Cheapside, near Ascot.

A READER'S PROTEST

Sir,—There is no parity between the position of the man who jumps to conclusions without investigation concerning his own personal experiences and that of a man who draws conclusions on what professes to be a careful account of another man's experience, a man who should have made investigation at the time and who leads his hearers to suppose that his account is true and accurate. Mr. Burn-Murdoch's story of "What Frightened Pan," it now appears, was neither true nor accurate. He confesses that he found out the cause of the dog's alarm and knew that this cause was not psychic before he wrote the account; yet he deliberately withheld the knowledge of the true cause. This is not fair to readers. They can only base their judgment on the evidence of the man who witnesses the phenomenon or event and who is supposed to investigate and state the full facts. If that man suppresses essential facts, the blame for erroneous explanations lies at his door and not at that of his hearers. I consider that Mr. Burn-Murdoch has abused the confidence of your readers.

"LONG A READER."

CARLYON de LYLE

A benefit concert for Carlyon de Lyle the composer (widow of Capt. John Bartlett, the automatist of the Glastonbury Scripts) is to be held on Thursday, May 23rd at 8.45 p.m., at the London Musical Club, 22 Holland Park, W.11. Tickets for members, 1/6; for guests, 2/6. We trust that many of Capt. Bartlett's friends will be present.

HOLMDAKOPIN

The Holiday Adventure
for Spiritualists.....

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Light

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EDITOR GEORGE H. LETHEM
ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

BEHIND SPIRITUALISM

MR. CYRIL SCOTT is widely known as a talented and successful musical composer, and a considerable circle know that he is interested in occult studies. But the secret has been well kept that he is the author of *The Initiate* series of occult books which have attracted attention on both sides of the Atlantic. Now, with the publication of his new volume, *An Outline of Modern Occultism* (Routledge, 7/6) the secret has been revealed.

Mr. Scott writes as one with inside knowledge of the persons and work of "The Masters," who, according to his definition, "are members of the Great White Lodge or Hierarchy of Adepts which constitutes the inner government of the world." And Spiritualists will be interested to know that "the task of watching over and, as far as possible, guiding this ever-growing cult" is in the hands of a Master "who in one of his previous incarnations was St. Paul, and who is at present occupying a cretan body," and that he is "endeavouring to develop a technique in its practitioners which will enable them to communicate with the mental plane rather than the astral, which is so imbued with emotionalism and deception."

Apparently, Mr. Scott's inside information does not lead him to agree with the old Theosophical theory that mediumistic communications all come from "astral shells," left behind by human beings who have progressed from the astral to the mental plane. On the contrary, he writes that "it is not extravagant to say that Spiritualism has brought solace to many thousands of people" and that "the day is not far hence when much valuable knowledge will be imparted from the higher planes through spiritualistic methods."

We are quite certain that many Spiritualists will read Mr. Scott's new book with great interest; but we are equally certain that most of them will find it difficult to believe that the Masters of whom he writes so intimately are real beings of flesh and blood, or that a movement like Spiritualism can be originated and guided by one mysterious Master in the way he describes. In view of the history of modern Spiritualism, it seems more reasonable to believe that its inception and guidance are traceable to the influence of beings on the "other side" of life—not one but many, although it may be hoped there is some co-ordinating influence which will ultimately overrule all isolated efforts on both sides and guide them to the accomplishment of a great and useful purpose for mankind.

EXTENDED SURVIVAL

By THE EDITOR

A bold claim is made by Frederic H. Wood, Mus. Doc., in his new book, *After Thirty Centuries* (Rider, 3/6), in which he tells the story of the "Lady Nona" messages received through the non-professional Medium whose identity is hidden under the name of "Rosemary." The claim is that the series of over 200 messages in what has been proved to be ancient Egyptian words and phrases constitutes "the most conclusive test (of Survival) in the whole history of psychic research," and, as a new fact, "will have a far-reaching effect upon modern knowledge."

So far as I can follow the evidence, I think Dr. Wood has good cause for his claim, for I am not aware of any test more conclusive or which more completely negatives the usual telepathic explanation.

Speaking of messages that claim to prove Survival, Dr. Osty has said that "the only conclusive experiment would be one in which the subject should reveal events unknown to the experimenter and even to all other living persons." Commenting on this, Mr. Stanley de Brath (*Psychic Science*, October, 1934) wrote—"When I translated these words, I thought the demand impossible to meet. *The Lady Nona has given just such a proof.*"

Dr. Wood has previously written many articles and produced several booklets dealing with the "Rosemary Records," in which most of the story has been told. There is, therefore, a certain amount of old matter in his new book, the great advantage of which is that it is comprehensive, consecutive and convincing.

Not only is *After Thirty Centuries* an excellent argument for Survival, it is intensely interesting, and is so well written that reading it is a pleasure—and that cannot be said about many psychic books.

Dr. Wood has been convinced that the "Lady Nona" is a real person, independent of the Medium, and that in earth life she was—as she claims to have been—the Princess Telika, wife of the Pharaoh Amenhotep III. He gives his reasons for these beliefs and they seem good. They are based chiefly on an examination and analysis of the messages received through "Rosemary" by voice and pen, but partly also on corroborative messages received from "Lady Nona" through other Mediums. The messages in ancient Egyptian (translated by Mr. A. J. H. Hulme, of Brighton), as already indicated, are especially important.

Dr. Wood places great emphasis on the fact—which he holds to be proved—that the Princess Telika (Lady Nona) actually lived three thousand years ago. His book, he points out, is "a study in extended Survival."

"Ordinary Survival of those we know in the flesh must now," he says "be accepted as a fact. Dogmatic assertions to the contrary by Materialists who have never examined the evidence can have no weight against the testimony of critical men of science who have made this evidence a life-study. *But extended Survival—amounting almost to proof of immortality—is something new, even to Psychical Research.*"

After analysing a short message given spontaneously (through "Rosemary") by the "Lady Nona" to Mr. Hulme, Dr. Wood says—"Assuming these statements (in the analysis) to be correct, Nona's answer shows the working of a mind utterly independent of that of any other person now living, as we understand the term. That is its great value as evidence for human Survival, and the main reason why it has attracted such attention at home and abroad."

Dr. Wood promises two more books based on the "Rosemary" messages—one to show "that the subliminal mind has a significance far deeper than the shallow assumption of . . . critics would indicate," and the other dealing with his "research into Egyptian music through Rosemary's mediumship." If these should prove to be as valuable and interesting as the present volume they are assured of a warm welcome.

LOOKING ROUND THE WORLD

IS IT TELEPATHY?

THERE are a considerable number of people who say that Spiritualism is no use to them if the spirits either can't or won't give them tips for use on the turf or the Stock Exchange. The Rev. "Dick" Sheppard has apparently come in contact with another type—"sportsmen" who think they "hear voices" giving them "inside information." "I have quite a few delightful but usually misguided friends," he writes in the *Sunday Express*, "who are perpetually informed, presumably from Above, as to what is going to win the 3.30 and reimburse them for their losses on the two o'clock. It seems to me pretty plain," he adds, "that tips of this sort proceed from Below."

Perhaps. But there may be another explanation. What about Telepathy? According to the theory so often applied by learned sceptics to messages purporting to come from the "other side," wily bookmakers with occult knowledge (and there may be such), might earn many a dishonest shilling by misleading their clients by means of mental telegraph. This is a possibility to which believers in telepathic deception might well give their serious consideration.

A LESSON IN HUNGARIAN

Opportunities for learning unexpected things may come to us at the oddest moments. Mrs. George Craze will bear witness. At the annual dinner of the British College, she had her first lesson in Hungarian. She was seated between Mr. Craze (President of Marylebone Spiritualist Association), and Mr. Lajos Pap, the Budapest apport Medium. Lajos Pap is a quiet man, but not an idle one. As he could not understand what Mrs. Craze was talking about, he set out to teach her his own tongue, Hungarian. He pointed to the bread and said KENYÉR, to the waiter and said PINCÉR. All that spells good sense in Hungarian, but was rather of the tongue-twisting order for Mrs. Craze. However, she plunged bravely and kept on repeating after Lajos Pap what, to her, were weird and uncouth sounds. Whether the labour was lost or not, both of them had a good time. And they wanted to tell each other so much about it!

SNAKE APPORT

Lajos Pap's first apport at the International Institute last Friday (May 10th), has, we understand, impressed the sitters in no mean degree. It was a grass snake, dead, 28 inches long. The Medium wore a one-piece robe, which buttons at the back and is fitted with luminous stripes. Will Goldston, the magician, was one of his examiners before he donned it. During the sitting in trance, the control switched on a 100-watt daylight blue lamp and asked Mr. Goldston to make repeated examination of the Medium, Dr. Chengery Pap, and the controllers of the Medium's hands (Mr. Shaw Desmond and Dr. Fodor). This Mr. Goldston did, and found nothing. But the snake came—and stayed. The only other apport received during the sitting was a pebble weighing half-an-ounce, which fell with a clatter.

"THE HOUSE OF RED CLOUD"

As previously announced, the "Red Cloud" Sunday Services (at which Mrs. Estelle Roberts regularly gives demonstrations of clairvoyance, and occasionally trance addresses) are to be transferred at the beginning of June from the Victoria Hall, Bloomsbury Square, London, to "The House of Red Cloud" at Wimbledon. At first, it was proposed that the meetings at Wimbledon should be open only to members and associates of the "Red Cloud" centre; but we are now informed that there will be no restriction of this kind and that the meetings will be open to all. During the summer months, when the beautiful garden is at its best, a visit to the "House of Red Cloud," at Hillside, Wimbledon, will have special attractions.

SPIRITUAL HEALING

HEALING has been an important part of the work carried on by the Spiritualist Community ever since its inception, and many interesting stories have been told of cases affected and help given. One of these—that of Mr. W. A. Napier—we print to-day on page 307.

Apart from the work done by the Healers for individuals, a short healing service—of which the features are prayer and the reading of the names of those in need of help—forms part of each of the Sunday Services at the Grotrian Hall, and that it is greatly valued is shown by the fact that the list of names is always a long one.

Now, Mrs. St. Clair Stobart, the Leader of the Community, has arranged for a weekly public healing service, to be held on Wednesday afternoon at 2 o'clock, at which there will be prayer and the "laying on of hands." The first meeting, held on Wednesday last week (May 8th) was attended by some twenty people. At Mrs. Stobart's request, an explanation of the meaning and possibilities of spiritual healing was given by one of the Healers, and this we have pleasure in publishing (see page 309).

As readers will have observed, healing (including personal treatment and "absent" treatment) also forms a very important part of the work carried on by the L.S.A., and those who are interested, wherever they reside, are invited to write to LIGHT for information.

WELCOME VISITORS

Mrs. Emerson, our Italian correspondent, writes that Miss Helen MacGregor and Miss Margaret Underhill expect to spend the summer in England, arriving in London about June 10th. Mrs. Emerson adds that their work in Florence is greatly appreciated by an ever increasing circle, and many can testify to the healing received through their ministrations.

Miss MacGregor and Miss Underhill will be particularly welcome at the L.S.A., in connection with which they have done much useful work. Their booklet, *The Psychic Faculties and Their Development*, is one of the most valuable of the L.S.A. series.

Mrs. Emerson also intends to visit London, where she expects to arrive about the end of this month.

PSYCHIC INTEREST IN ITALY

Forwarding her notes from Italy (which appear on another page) Mrs. Emerson says they are specially interesting because of the fact that a good part of them was taken from the daily papers. "Either these psychic occurrences," she says, "which in Italy are generally put down to the direct intervention of the Madonna, are becoming more frequent, or there is more general interest in them and less scepticism, as the papers report them in a more sympathetic tone than formerly."

MR. WALLIS MANSFORD IN SCOTLAND

Mr. Wallis Mansford (author of *Bridging Two Worlds*, vols. I. and II.) has just concluded an interesting and successful lecture tour in Scotland. Altogether, he delivered five lectures on the experiences recorded in his books, including the reception of communications purporting to come from a group of poets on the "other side." Three of the lectures were delivered in Edinburgh and two in Glasgow.

When lecturing at the Edinburgh Psychic College on "Psychic Warnings and their Lesson," he gave several illustrations of the value of psychic warnings. In two cases he was, through their instrumentality, saved from serious peril. He urged the great importance of keeping in close touch with one's guides on the other side, and pointed out that, to be in rapport with one's guides and helpers automatically provides a real source of help and strength in times of trouble and difficulty.

DOCTOR ON SURVIVAL

DISTINGUISHED GATHERING AT BRITISH COLLEGE DINNER

MRS. HEWAT McKENZIE, the Hon. Principal, who presided at the tenth annual dinner of the British College of Psychic Science, on Wednesday evening last week (May 8th), said it was a happy circumstance that the gathering was held in the midst of the King's Silver Jubilee celebrations. She proposed the toast of "The King," which was honoured in the customary way.

The dinner was held at the Café Royal, Regent Street, London, and the attendance seemed to be larger than of recent years—the accommodation in the large dining-hall being very fully occupied.

Mrs. McKenzie paid eloquent tribute to the work of Mrs. Champion de Crespigny, on whose transition she had temporarily resumed her former position as Hon. Principal of the College. There had, she said, been several messages from Mrs. de Crespigny, who doubtless was present with them, in spirit, at that gathering.

Mr. Justice Atkinson, proposing "The Guests," remarked on the fact that several of them were medical men, and added that it was very appropriate that doctors should be interested in psychic science.

Dr. W. H. Maxwell Telling, of Leeds, responding, said that of all the emotions which choked his utterance, the predominating one was envy. "I want you to construe this," he continued, "as a very sincere compliment to the College. I feel you in London do not realise your privileges in being able to follow the psychic quest and in establishing the closest possible touch with all the research that is going on in London. It is difficult to think that we in Leeds shall ever be able to have a gathering like this.

"It is a stimulus to see you all," he said, "for in the North our subject is looked upon very much askance. It is not quite respectable. If my friends and colleagues in Leeds could be here to-night, they would realise that psychic study does attract Intellectuals. Many famous people are present, which shows the progress the College has made in its appeal to people who think. That is why it is an inspiration for me to be here. I shall go back to Leeds feeling that there is nothing in my power which I will not be ready to do to further the advancement of this science."

A colleague had asked him what aspect of psychic study chiefly interested him. He had long been interested in the whole range of the subject, more from an academic than a practical point of view. But, answering the question, he would say the supreme object of all psychic investigation was to prove human Survival.

"I say that as a doctor, coming in contact with human lives as I do, and being particularly interested in the psychological side of medicine, I am quite sure the need of to-day is to have Survival proved. What is really wanted is that scientists and thinking people should be attracted to this study. There are many people convinced of Survival emotionally. That is good, as far as it goes, but it does not go far enough. From the medical angle, it is the primary need of the moment to secure scientific support for such conviction.

"It was when a patient of mine in Leeds came to London and put the College to a great deal of expense in broken crockery (being afflicted with Poltergeist disturbances) that I had an example of the thoroughness and care with which the College investigates physical and other phenomena. My respect for the College has increased ever since that time.

"Orthodox religion has gone out of fashion, but if Survival can be proved, people can once again infer God. And they can do something else—the conviction that is attained by this study helps one to locate one's

(Continued at foot of next column).

REV. C. DRAYTON THOMAS AND S.N.U.

By J. B. M'INDOE, President of the S.N.U.

THE address by the Rev. C. Drayton Thomas, to the London District Council of the S.N.U., entitled "Our Policy—to Include or to Exclude?" (published in LIGHT, April 25th), seems to have caused some misunderstanding of the position of the Union.

Mr. Thomas says we "are faced with the fact of disagreement among ourselves as to the best method of raising men to higher levels." This is not so. Members of the Union are agreed that the best method is to allow men to select for themselves the teachings and the ideals which best suit their individual needs. But others remain outside the Union because we do not insist upon One Man's Life as the supreme example, or His teachings or some particular interpretation of them as the one essential.

Mr. Thomas says: "I wish that the S.N.U. might include all persons who agree that Survival is demonstrated; and that it should officially stress the supreme importance of personal character, while leaving individual members and its affiliated Churches full freedom of judgment as to the best way of aiding good life." May I say that that has been, and is, exactly the policy of the Union.

In becoming a Subscribing Member of the Union, Mr. Thomas signed a declaration of acceptance of the Seven Principles. The form states: "In accepting the Seven Principles of Spiritualism, full liberty of interpretation is assured."

Mr. Thomas says "only three among the Seven Principles are peculiar to Spiritualism alone, viz.: 'Eternal Progression,' 'Reality of communication with the departed,' and 'the automatic result in the Hereafter of the causes we set in motion here'." He proceeds: "These correct the old misunderstandings about eternal punishment, the supposition that the dead sleep till some far-off day of judgment, the ideas of salvation which disregard conduct and personal character."

It seems to me, then, that Mr. Thomas, at least—whatever some others who call themselves Spiritualists may think—agrees that these three Principles are essential items in the beliefs of Spiritualists, and with that view I agree.

I know nothing in the Constitution of the Union which prevents anyone holding these beliefs from becoming a member of the Union, nor which prevents him from holding any other beliefs which he chooses, and which he does not find at variance with these.

I have a very high personal regard for Mr. Thomas and for the courage and sincerity with which he expresses his opinion, and write this merely to correct possible misunderstandings of our position.

(Continued from previous column).

spiritual centre of gravity. That is what the world needs to-day."

Dr. Dudley d'Auvergne Wright, speaking of "Radiation," said man was an emitter of radiations and also a receiver; and he believed one of the difficulties of making an instrument for the reception of psychic communications would be that, in any instrument other than a human being, the psychic element would be absent.

Introduced by Dr. Alexander Cannon, Drs. de Radwan and Leopold Thoma gave a successful demonstration of thought-reading—various people and things being quickly located. Chief Os-ke-non-ton (American Indian) related some personal experiences of the power of mind; Dr. Nandor Fodor introduced Dr. Chengery Pap and Mr. Lajos Pap (to whom repeated reference has been made in LIGHT); and Mr. Shaw Desmond urged the desirability of giving careful study to communications from the "other side" dealing with new aspects of science.

ITALIAN NOTES

By ISABEL EMERSON

HEALED BY THE MADONNA

THE leading Florence daily paper, *La Nazione*, recently reported the case of a fifteen-year-old girl in Calabria, Carolina Luca, who suddenly recovered her speech after being dumb for six months as the result of a serious illness.

According to Carolina's own account, the Madonna appeared to her one night, surrounded by a dazzling light which illumined the room, and asked how long she had been dumb. Carolina could not answer, and the Madonna then told her to repeat some words after her. The girl tried to obey and to her joy found that she could speak. She jumped out of bed, calling her mother, and now speaks perfectly as before her illness.

An even more remarkable case of spontaneous or "miraculous" healing was also reported at length and with photographs in *La Nazione*.

Bruna Fedi, a peasant of Monteloro near Le Sieci, in the neighbourhood of Florence, was dying of internal ulcers. She had undergone four operations since 1931 and had spent many months in hospital, returning finally to her home, where after lying in bed for eighteen months, suffering terribly, she was told that "only a miracle could save her."

She received Extreme Unction at 8.30 a.m. on March 16th, but was too far gone to be aware of it—she had been unconscious for days. Five minutes later, according to her own account, she heard a Voice close to her ear, saying: "Don't despair; I am caring for you. You cannot be well all at once, because you have been operated and your body is weaker in that region. But you can get up. Get up now!"

Bruna opened her eyes and found herself alone in the room. She heard her husband and mother-in-law weeping in the kitchen.

"Get up! Get up!" repeated the Voice.

Bruna lifted her arm and found she could move it easily. She felt well. She was healed! She sat up in bed, then lay down again and called her mother-in-law, who could not believe her ears.

"I want to get up!" said Brunna.

They tried to soothe her, thinking she was delirious. But she insisted:

"I want to get up at once. The Madonna has healed me. Give me my clothes or I will get them myself!"

And she began to get out of bed. A few minutes later she was sitting out in the yard among her fowls.

The news of the miracle spread, and when the priest and the neighbours came hurrying to the house, they found Brunna walking up and down. Since then she has led a normal life, doing the cooking and looking after her children.

All these particulars are vouched for by the *Fattore* or agent of the property on which the Fedi family live. The case has an added interest for the writer of these notes, as she remembers speaking several times to Brunna Fedi in 1931 at the Hospital of Camerata, where she lay for many weeks after her four operations.

A WEeping STATUE

Some time ago (we quote again from *La Nazione*) the rumour spread that in a church in the little town of Castelfiorentino, near Siena, a statue of Santa Verdiana was weeping!

It appears that some women going to pray before the altar of the Saint had noticed tears in the statue's eyes and had wiped them away, but they came again and again. A journalist who went to enquire into the rumour, observed the phenomenon himself. He adds that many persons have seen not only drops in the eyes but also on the face. "Is this caused by condensation of moisture," he asks, "or is it a miracle?"

Needless to say, crowds of people continually throng the church. It is said that a similar phenomenon took place in 1914.

STANDARDS OF EVIDENCE

PSYCHICAL RESEARCH AND SPIRITUALISM
CONTRASTED

"STANDARDS of Evidence in Psychic Phenomena" was the subject of an address delivered by Mr. Frank Harris, General Secretary of the Spiritualists' National Union, at the morning session of the 34th Annual May Convention of the London District Council of the S.N.U., held at the Friends' Meeting House, Euston Road, London, on Saturday last (May 11th).

"The question of Survival," Mr. Harris said, "is an individual challenge. It enters into the texture of our daily lives and becomes part of the fabric of our personality. When we ask 'Does man survive?' we in actuality mean 'Do I survive?' When we say 'What is the after-death state like?' we mean 'What kind of life shall I live after death?' Evidence on these subjects, to be quite water-tight, should be of an impersonal nature. Alas, in this case this cannot be, for 'I' am the person who is confronted by the spectre of death, and it is to me that the answer as to what that spectre implies has a vital meaning. The sincere student will see then that we are engaged in a kind of mental tug of war, with the desire for knowledge at one end of the rope and the will to survive at the other; and that psychologically the will to survive has the heavier team.

"In trying to understand a question of this kind," he continued, "we must inevitably be brought into the classical controversy between Spiritualism and Psychical Research. Psychical Research is to-day carried on, in the main, by members of various scientific fraternities who have inherent within their mental background the universal prejudice against new ideas. They know that once the claims for psychic phenomena are commonly accepted, their text books on all the sciences will need completely revising. Their minds have become habituated into certain well-defined channels of thought. Can we wonder that many of them try to ignore the strange happenings of the seance room, and tend to cling to the familiar events of the laboratory?"

"When we turn to the Spiritualist Movement in all its varied branches, we find an equally sad state of affairs. Unconsciously, we desire to survive, and when we approach our seances, that unconscious element tends to enter into our investigations and colour the claims we make in reference to what happens there. Many of us are blinded by our own credulity, just as the scientist may be hoodwinked by his over-developed tendency to criticise. What we need is an impartial body of witnesses to form the jury, and the denizen of another planet to deliver judgment, but since both these very desirable factors are unobtainable, we must make shift with the tools we possess."

Mr. Harris urged that Spiritualists should sift their evidence, passing it, as it were, through a series of finer sieves until only the pure nuggets of truth remain. "The honest doubter," he said, "has every right to challenge us to prove our case, and we have every reason to believe that the other side are as anxious as we are to establish the case for Survival."

Answering questions, Mr. Harris said it was necessary that the standard of evidence presented from S.N.U. platforms should be raised if they were to make a successful appeal to intelligent people—and without such an appeal their movement could not take the place to which it was entitled.

Mr. R. Boddington, who presided, said that, to his knowledge, appeals similar to that of Mr. Harris had been made frequently for over thirty years, but without much effect.

Mr. H. S. W. Chibbett, who has done good work as honorary secretary of "The Link" (the association of home circles), has been elected research officer of that organisation; and his place as honorary secretary has been filled by the election of Mr. J. K. Doyle.

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DIARY OF EVENTS

LECTURES (Thursdays at 8.15 p.m.), Fortnightly.

May 16th. Dr. OSCAR PARKES on—
"Possession from the Medical Point of View."
Chairman: Mrs. Violet Forman.

PUBLIC MEETINGS FOR ENQUIRERS (Tuesdays at 7.30 p.m.)

May 21st. Clairvoyance—Mrs. Evelyn Thomas
Answers to Questions: Mr. W. H. Evans.

DEMONSTRATIONS OF CLAIRVOYANCE (Wednesdays at 3 p.m.)

May 22nd. Mrs. A. Brittain.

GROUP SEANCE (Fridays at 7 p.m.) (limited to 10).
May 17th. Miss Lily Thomas.

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L.S.A. AND QUEST CLUB NOTES

THE LESSER BRETHREN

I HAVE received many letters from readers commending the holding of a prayer group for animals. It is interesting to note that no one has questioned the use of it; all my correspondents rejoice that we are extending our service of healing to our animal friends. One reader, writing from India, speaks of the cruelty to animals in that land. One hardly expects this in a country where the religion of the people stresses the sacredness of life, but the Indians are not alone in failing to accept the logic of their beliefs. Maybe, they would say they do, and that they regard the sufferings of animals, as that of humans, as due to Karma, any interference with which would mean a prolongation of pain.

That is one way of applying the doctrine of Karma. I have heard people say they would not use the finer forces for healing the sick, on the ground that it interferes with a person's karma. Anything more soul-deadening and destructive of our finer sensibilities can hardly be conceived. Law acts from within; there is no karma apart from life, and to say one interferes with the law when he is the law in expression, is an effort to shelve responsibilities which in turn will bring further suffering.

Anyway, our Devotional Healing Groups do not interfere with Karma, but assist it. Is not Love the fulfilling of the law? Then, are we not, in our endeavour to give love, fulfilling the law by helping others to freedom? For the purpose of law, when rightly understood, is not to bind but to free men from their limitations—and not only men, but animals. We need to enlarge our conceptions and not restrict our outlook, as we so often do, to purely human affairs; all life is God's life, and brotherhood has a wider application than many suppose.

THE TUESDAY EVENINGS

The public meetings for clairvoyance commenced on the 7th inst. It was a pleasure to welcome once again Mrs. Livingstone, whose long illness kept her from our

platform last session. It was a delight to see her looking so well, and able to carry on her work with such clarity. She gave many evidential points in her descriptions, and must have comforted those who were fortunate enough to receive messages. We hope she will long continue the good work.

MISS JACQUELINE

We regret to learn that our friend Miss Jacqueline is laid aside for the present. We wish her a speedy recovery to health, and hope she will soon be able to carry on the good work of making known the truths of survival.

DEVOTIONAL HEALING GROUPS

Mondays, 2.15—2.45, 6.30—7; Tuesdays, 6.45—7.15; Wednesdays, 3.30—4, Animal Group, 5—5.30; Thursdays, 3.45—4.15, 7.45—8.15; Fridays, 7.30—8. Obsession and Haunted Houses Group, Saturdays, 3—6.30.

MRS. CAMPBELL PRAED

ON April 10th, at Torquay, there died Mrs. R. C. Campbell Praed, one of the great literary figures of Victorian and Edwardian days, and for many years a friend of the Alliance and of LIGHT.

Born in Australia in 1852, of Irish parentage, she had the Celtic interest in matters psychic, and many of her numerous books contained passages that bear witness to her experience and knowledge of the supernatural. This is especially evident in her book "Nyria," a copy of which may be found in our Library, and the manuscript of which she greatly treasured and always kept locked in a leather case as a living example of the influence of spirit-life on her work. This manuscript she bequeathed to the Alliance, and it is now being placed in the Reference Library.

Mrs. Campbell Praed declared, in her foreword to this book, that the chances of her very varied life once brought her into contact with a young girl of mixed nationality, whom she very soon discovered to be what we should now call a remarkable Medium. This girl was completely ignorant of psychic science, rather frightened and most unwilling to discuss or allow others to know of her supernatural experiences. Not only had Mrs. Praed to win her confidence, she had besides very slowly and patiently to win that of the Control (or was it the "second personality?"), calling herself Nyria, who spoke through this young girl when she went into trance. These difficulties were increased by the fact that Nyria stoutly refused to believe that she was anything but the living slave attendant of a Roman lady, and it required a long time, and considerable persuasion, before she could be induced to speak freely of her life in Rome to her interlocutor, Mrs. Praed, whom she could not see and who ended by describing her own inability to see what Nyria saw as due to "blindness." Thus Mrs. Praed was finally able to draw from the Medium the very copious notes from which the book was eventually built up.

We learn that King Edward was an admirer of the work of this talented writer and arranged that early copies of all her publications should always be sent to him. She was associated with most of the leading literary characters of the last 60 years.

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Friday, May 17th, at 5 p.m. Mrs. EVELYN THOMAS
Monday, May 20th, at 3 p.m. Mr. T. AUSTIN
Friday, May 24th, at 5 p.m. Miss A. GEDDES

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SUNDAY, MAY 19th, 1935
11 a.m.—Mr. ERNEST MEADS. Clairvoyante: Mrs. Helen Spiers.
6.30 p.m.—Mr. SHAW DESMOND. Subject: "Prophecy and Dreams."
Clairvoyante: Mrs. Stella Hughes.

Sunday, May 26th, at 11 a.m. Mr. ERNEST HUNT.
Clairvoyante: Mrs. Evelyn Thomas.

Sunday, May 26th, at 6.30 p.m. Mr. MAURICE BARBANELL.
Clairvoyante: Mrs. HIRST.

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OPEN MEETINGS
Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.
Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free
Monday, May 20th—Speaker: Dr. H. P. Shastri
Clairvoyante: Mrs. Hirst

Wednesday, May 22nd—Speaker: Mrs. Hewat McKenzie
Clairvoyant: Mr. R. E. Cockersell

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Sun., May 19th Speaker: Mr. H. ERNEST HUNT
Clairvoyante: Mrs. HIRST

Sun., May 26th. Speaker: Mrs. BARKEL.
Clairvoyante: Mrs. HELEN SPIERS.

For particulars of weekday activities at Headquarters,
Marylebone House, 42 Russell Square, W.C.1
Apply Secretary: MUSEUM 0676

WEEKDAY ACTIVITIES
2.30—4 p.m. Mrs. Livingstone, by appointment.
2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
6.30 p.m.—Open Meeting in the Grotrian Hall.
6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).
8 p.m.—Mr. Hendry and Mrs. Gray; Class for development of the healing faculty.

Tuesday. Mrs. Livingstone, by appointment.
2.30—4.30 p.m.—Mrs. Matson, the "Landscape" Medium by appointment.

Wednesday, 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.
2 p.m.—Spiritualist Community Public Healing Service.
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. Miss Lily Thomas, by appointment.
7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Michell (Hon. Secretary).

Friday, 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

WEDNESDAY CIRCLES (limited to eight sitters)
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May 29th, 2.30. Mrs. Evelyn Thomas. 6.30 Mrs. Livingstone

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Mr. ROBERT KING, Lecture.
Subject: "What are Spirit Guides?"
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SUNDAY, MAY 19th. 11 a.m.—Mrs. D. C. WILLIAMS, Trance Address.
6.30 p.m.—Mr. ERNEST MEADS, Address.
Mrs. HELEN SPIERS. Clairvoyance.

WEDNESDAY, MAY 22nd, at 7.30 p.m.
Mrs. ANNIE PATTERSON, Clairvoyance.
(Silver Collection)

Friday, May 17th, at 7.30 p.m.
Mrs. HELEN SPIERS. Demonstration of Psychometry.
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Monday, June 3rd, at 8.30 p.m.
LECTURE. Dr. Alexander J. McIvor-Tyndall
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Tuesday, May 21st, at 8 p.m.—Trance Address
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Wednesday, May 22nd, at 3 p.m.—CIRCLE FOR CLAIRVOYANCE
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PLEA FOR CO-OPERATION

To the Editor of LIGHT.

Sir,—At the May Convention of the London District of the S.N.U. held at the Friends' House on Saturday last, Mr. J. M. Stewart, the President, made an eloquent appeal for a larger measure of co-operation on the part of the various sections into which Spiritualist activity is divided in this country. Aesop's fable of the faggots is as true to-day as ever; taken singly they are easily destroyed, but as a bundle they cannot be broken.

Unity of opinion we do not ask for; truth is many-sided, and no one section can monopolize it. The fundamental facts which all sections accept do, however, provide a sufficiently broad basis for co-operation on the line suggested by Mr. Stewart, whose plea I wish to endorse, and gain for it the widest publicity.

With more tolerance, more exercise of that ancient virtue often called "Christian" charity, more practical expression of the principle of brotherhood, what could we not accomplish? There is a London body known as the Spiritualist Central Council about whose functions very little is publicly known. Here in embryo is the very thing we need. Can it not be induced to enlarge its personnel and take active steps to bring about the co-ordination envisaged by Mr. Stewart? That it may have already tried and failed is no answer. Persistence will win in the end.

I visualise a large central building with adequate public meeting space in which all sections of Spiritualist activity will have their headquarters. In this way we shall be able to present a united front to the world, and carry the weight to which our numbers and our seriousness of purpose entitle us. For a start let us have a public meeting (Queen's Hall or Albert Hall) under the aegis of all the great London organisations. Merton Park, Surrey.

J. D. TURNER.

WHO IS THE ANGEL?

THE beautiful angel who meets the soul of a good man thus answers, in the Zend-Avesta, his query :
"Who art thou?" :

"I am thyself,

Thy thoughts, thy words, thy actions, glorified
By every conquest over base desire,
By every offering of a holy prayer
To the Wise Lord in Heaven, every deed
Of kindly help done, and the good and pure,
By these I come thus lovely, come to guide
Thy steps to that dread bridge where waits for thee
The Prophet charged with judgment."

The New York correspondent of the *Daily Mail* states that Mr. F. Bligh Bond has ceased to be Editor of the *Journal* of the American Society for Psychical Research.

FOR PSYCHIC DIAGNOSIS

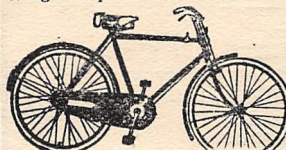
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